634 871 555 177 545 554 see that, in order to succeed politically in future years, a school education is an advantage since the youngster learns to speak English, and learns enough of the ways of the Englishman to better himself. Thus the group of NA Malams that has emerged derives from the aristocracy or from minor political officialdom. Their goals are commensurate with their social background; all hope some day to be appointed Lowan or Ajia, or to achieve political power by gaining a post in Maiduguri. As a group, therefore, they belong within the political structure, though their roles are not specifically political. Their aspirations are the traditional Kanuri aspirations toward political power and social prestige. However, the means to obtain power which [178] is represented by the NA Malams is newly emergent in Kanuri society.

E. Religion at the Communal Level.

128 76 Religious practice among the Kanuri does not differ from [184] community to community. Therefore, in discussing the manifestations of religion in the community of Geidam, it will not be necessary to describe Islamic observances, such as the ritual 128 79 prayer. The present discussion will be limited to two areas: [185] religious specialists and their place in the social system of Geidam; and religious festivals as they are celebrated at the community level.